

THE HVYTE OF
Dering Halle. Set forth
by þe falythfull seruaunt of
god & constant Martyr of
Christ. John Wadsworth
whē he was Prisoner in
the Tower of London.

3. Kinges. 18.

How long wyl ye halt
betwene two opinions.

If þe lord be god, folowe
hym.

But if Baal be he then
goe after hym.

1548
Linc. with. and good. Hall
now dy. ill.
Richard Blom.



Dering Masse



Although at this present
men call this into question
whether it be lawfull for
a man which knoweth the
trueth to be present at the
celebracion of the Masse
or noe: Or whether a man
beinge in company wth others at Masse,
in bodie be therewith despyled, his spirite
beinge absente and not consentinge, but
rather detestynge and abhorynge the
the abomynacion and naughtynes of
the Masse, or noe.

All though (I
saye) this nowe become into question
amongest vs here in Englande, especia-
liallye amongest manie my good bre-
therne & sisters in London (as I here
saye) yet I trust it be no further but styl
in question, I meane that I truste men
be not yet so perswaded, as perchaunce
the fyrst movers of this question either
wolde haue other so to thynke, because
they thinke so, or els because they yet
thinke not so: thei selues sullye, but
wolde be so perswaded that as in consy-
ence they might be quere, so in bodie &
goodes they myght lyue in rest & sauy-
tye. Now be it in as muche as this que-
stion (yf a man consyder the state of the
world, and reasoning or probabilities,

Baptistes.

weeke gos-
pellers.

All. whiche

The burte of

whiche to a naturall man can not but
feme allowable) maye fortune to growe
to an inconuenience to a chriſtian con-
ſciences, and to a great offence both to
god & his church, I though it my duty
as I can, to put to my helpynge hande,
maye rather to beſeech god in the bowles
and blond of his deare ſon Jeſus chryſt
that he wolde put to his helpynge hand
and by me as by an instrumente of his
grace and mercy, he wolde worke ſome
thinge to his glorie and to the proſpitye
of his church. In and concerning this
matter, not that the matter it ſelfe nee-
deth it (ſo it is very playne and here to
foze dyuerſe haue wrytten of it ynough
if ynough be ynough,

But becauſe theſe tymes full of offe-
res, Satans greate deligence and his
ſouldiozs ſeruyng at a pinche on y one
parce, & the infirmites of my brethren
theyr ignoraunce and ſemplecrite ſons
ſeduced by the ſubtyl on the other par-
te, ſemerb to exacte of me and of al cha-
rytable hartes, as the lord haſte lente
his talentes ſo to exerciſe the ſame. The
whiche thing as in dyſcharge of my ſelf
here in, ſo to occaſion others to helpe &
poore afflicted congregacion of Chryſt
wyth theyr lerning and conſolacions,
lerned

Calaine
byrett
bullinger.
houper.

Mat. xxv.

Heringe Masse

lerned out of goddes booke. I nowe at-
tempte and begynne in hope of goddes
greace wysdome and holy spyrte, which
I desyre and craue of the ob mercyfull
father, in the name of thy dere chyld
Jesus Chyist our only sauour and ad-
uocate aswell to gyde and teache me in
wrytyng as to worke in the hartes of
them, to whome this shall come vnto by
readinge that we maye know thy truty
in all thynges and loue the same, to lyue
it for ever more. Amen.

Whether a man or woman maye w-
out offence to god and his church be
presente at the Masse wyth others in bo-
dely presence, in spirite beynge absente,
and not alowynge the Masse, but rather
detestynge it: this is the question.

Reasons

That men or woman may be presēt to proue
in bodye at masse wyth suche as taken man may
it for a gods seruice and a greates wor, go to masse
shyppynge of god, there are manye rea-
sons made, wherof these folowynge as
they be the most probable and effectuell
so be they in maner all that can be objec-
ted by any reasonable colour.

*These reasons
are taken out of
the first booke
of the first part*

1. First because god is a spirite and re-
quereth accorbynglye that is to saye in 1 Ion. 1. 1.
spyrte to be seruide, Therefore the bodye
beinge at mas if the spirite be wyth god

The Hurte of
is not materpall, or a thyng to be gree-
fly condemned.

2 Agayne as in the olde testament,
when muche erroze and Idolatry was
in the church amonge the byshoppes,
prieftes, pharisses, scribes & people, yet
dyd neyther the prophetes, neyther our
sauour and his apostles abstayne fro
cominge to the temple at Ierusalem, &
byng of the sacrifices accustomed: as
they wold haue done yf they shuld haue
sinned in so doyng. Euen so now it is
not euell, though the masse be nought, &
though they do nought whiche theynke
it a goddes seruyce if a man or woman
do come to the church where masse is,
and so be at it, if that in harte and mind
they consente not to the wyckednes, &
Idolatrie committed.

3 Thysdye if whan Daaman prayed &
Prophete Heliseus to praye y god wold
not be displeased with him wher he shuld
go w his lorde into the temple of Rem-
mon in Bode, although in spirite he
wolde worshippe the true god of Israel:
yf (I saye) the prophete had hym goo in
peace all shulde be well: much moze the
it can not be any offence to be presente
at masse, yf so be oure spirite talke with
god and also we it not.

Fourth

Veringe Masse

4 Fourthly a man beyng at masse and not allowinge it in his harte, as he can not but praye to god to helpe his brethren that they eyes myght be open to se the evyll they do in worshippinge god contrarie to his word (as byd Asterius, who beyng at the Idolatrous sacrifice the people of Cesarea byd, by prayer obteyned of god, to haue they eyes open & to see they error) do by his gesture he wyl behaue him selfe in such sorte, as rather shal make men, the lesse to regarde the masse, for he wil not loken up at the levacion tym, hold by his bandes, nor stroke his handes on his face, but rather knele downe in his pue of sorrowe & hevylpe, as one of small deuotion to the masse. This reason is thought verie probable.

5 Fyftly a man beyng so scrupulous as to thynke that it is not ynoughe to be leue well in the harte, and wyth the tongue to confesse to god the Chrysten sayth, except he rane out of his vocasyon to reprove the masse, and them that come at it, as though all men were preachers. A man thus doynge can not please god, nor profite his brother, but offed both & bring him selfe in gret danger to lose all he hath, to be caste into prison

3
Roma. 1

The Harte of
to vndoe his wyse and chyldren. &c.
Therfore it can not be but well doone,
to go to masse so that in spirite we allow
it not.

4 *1 Cor. viii* 6 Syrtlye Saynte Paule disalloweth
them that altogether folow knowledge
where charitie is the thinge euylieth, &
knowledge maketh proud. Therfore in
this case we ought to folowe charitie &
not to offende our bretbren wth god re-
dele to them as he hath done vnto vs.

5 *Math. xv.* 7 Seuenthye our saulour sheweth it
to come from the harte that defyleth the
man: so then to come to masse in bodye,
the harte beyng wyth god defileth not
a Christian.

6 *1 Cor. xi.* 8 Eighthye, It is the erroze of the A-
nabaptistes as it was of the donatistes,
and other olde heretikes to abseyne fro
the ministration because of the wyckednes
of others. But Paul wold haue men to
proue them selues and not to iudge of o-
ther whiche stande o: fall to the lord, &
euen so in this case of goinge to masse,
let vs know the prest and peoples pines
do not hurte vs if we in harte consente
not to they: euell.

7 *Rom. xiii* 9 Nynethye, In Daniel we rede that
god had bynt not loken on the outwarde
shewe, so I haue reflected that later be
For

Therynge Masse

8

1 kings xii

For man looketh on that whiche is outwarde, but god beholdeth the harte. So here if the harte be pure it maketh no matter of the outwarde gesture of the bodye.

10 Tenethlye, All the bewtie and gloze of the kynges doughter that is of the church and of every Christian is with in sayth the Psalme. 45. and not wyth out, so that if the hart be pure it sozcerh not though the bodye be in company at the masse with them that come to masse as to an holye thyng.

Psal. xli

These and suche lyke are the reasons that men make to proue it lawfull for a man or woman to be presente at masse, yf in spirite and harte they be absente & alowe it not. But how weake and pain all these be, yea how farre they make agaynst that they wolde proue, by gods grace I trust a none to shewe after that I haue bresely touched the masse, what it is and how greate aneuell it is. For a lytle therof wyll I speke, and that not so muche that menne myghte knowe that it is euell (so I truste in G D that verie manye knowe that yf so be they wyll knowe it) but rather that men maye better consyder howe horryble and monstrouse an euell it is (the whyche

I degeles syon of the masse.

Concernynge the Masse what it is a man wold thinke that of the name of it, easely it myght be lerned, but certainly they is here in no certepntie. For some call it an oblation of meale, of Mincha. Leui. 6. Malach. 1. Psal. 141. Some call it a voluntary gifte of Missath. Deute. 16. Some saye it hath the name of sendinge awaye such as was called Cathenchumene, bycause they were sente oute of the congregacion, when the Lordes supper was to be celebrated. Some saye it cometh of sending gyftes & almes for the relese of y^e poore, which were accustomed to be sent & geuinge alwayes to fore y^e receipt of y^e comanion at y^e time of y^e offittory, which therof hath his name. So saye other wyse, & soe saye other wyse againe the: so y^e they is (as I sayd) no certepntie at all to learne, what the Masse is of the name of it. And therfore I thinke is beste

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Verynge Masse

best to looke on the partes of the Masse,
to lerne ther out that which we can not
out of the name. Now be it by the waye
note this, that this name Missa is no The name
where redde a mongest the Greclians, of y masse
wyth whome the pymitiue church is not au-
dyd flozyshe, and therfore is no such sentike nor
aunciente a relyke, as y pappes make catholike.
It. For y Tripartite Ecclesiasticall story
whiche was wyrtten in Greke, haue
not thys worde Masse in it. though the
translatore therof into Latyne now, &
then ble that worde. Neither Ignatius
epistell in Greke they could thewe, it
wolde helpe any tother the this ecclesi-
asticall bystorye. And Dionysius in his
Hierarchie, not wythstandyng the latte
translations be otherwysse. As for the
feaninge of some whiche wolde gladlye
haue men perswaded of the auncience of
the masse, and of the name of it, & there-
fore saye this worde missa is a worde of
the Syrians spech, a man wyth halfe
an eye can not but see that therein they
halte. For in that Grece is so nere to
Syria, and betwene vs and it, surely it
coude not but haue bene knownen and
wyrtten amongest the greke ancthors,
but to come theyther frome whence I
wente, thys shall suffice to note by
the waye that the Masse where-
of

The Hurte of
wherof no certeinthe can be gathered
out of the name of it) was neuer knowe
euen but in name to y^e p^rimate chur-
che prate the pappstes as please them, &
I truit shoulde by the parties to demon-
strate the same,

What the
massets by
the parties
of it

If in speakinge of the partes of the
masse I obserue not such an order as I
shulde but speke of one peece before whi-
che shulde be spoken of after, I must de-
syer pardone as wel for that (god be pra-
sed therfore) I neuer saide masse as also
for that I haue for gotten the order the
p^restes were wonte to kepe, so longe it
is sithens I dyd see any.

Introite

Servant of man.

Grayle

The Introite (for beare I wene I
shulde begynne) one Celestinus bishope
of Rome ordeyned aboute the yeare of
our lord. 430. so longe this peece of the
masse was not catholike nor the grayle
also. For some saye he brought it in,
how be it others do saye that Gelastus
ordeyned the grayle to be had in y^e masse
aboute the yeare of oure Lord. 490.
And others do wyte that pope Grego-
rye aboute the yeare of oure lord. 600.
dyd institute it as manye other thinges
so that of manye daye the grayle was
Catholike.

Confiteor

The Confiteor pope Damasus brou-
ght

Heringe Masse

broughte into the masse as it is wrytten
aboute the yere of our lord. 370. So
longe the Catholyke church wanted
it and still shoulde wante it in that it co-
teyneth in it Idolatrye. Inuocation to
sayntes whiche is agaynst gods worde.

kyrcceleson

The kyrcceleson. 9. tymes to be spo-
ken in suche a tonge as fewe prestes
can or do pronounce otherwyle then ky-

rcelion, that is Some haue mercey, or

Wigge thewe mercys, this pope Grego-

rie) though some saye it was Synester

Instituted aboute. 600. yeres after

Chryst as he dyd also the Antiphens,

Halleluia, the offertorye and a pease of

the canon. How be it some saye that pe-

lagyns the seconde hys predecessore dyd

so fyrste appoynte kyrcceleyson, the glo-

rya in excelsis, pope Symmachus ordey

ned to be song on y sondays & other holy

daies about y yere of our Lord. 510. To

for this tyme was the masse out of order

for they wryte y he fyrste broughte the

masse into an order, but surely the order

the as it was fer fro that in y pzemistue

churche was bled, so was it farther

from the order nowe bled for sythen y

tyme manye thynges were founde oute

and put to as partelye yf youe note the

yeres I wryte youe nowe see but more

shal be a none by goddes grace, I knowe

that

*And quodam
Grav. Cor. apper
tine. K. H.*

Gloria in
excelsis

The Hurte of

Lente com that some do saye that **Telesphorus** orde-
maunded byned it about the yere of our lord. 140
firste to þ aboute which we rede that **Lente** was
prestes on comāunded to be of none other but of
lze

þ prestes, & clergye onely. **Isedoꝝ Jam. i**
concel **Gracia distincio. 6. Statuimus.**
How be it al most al mē know that **Vil-**
larius which was about þ yere of oure
Lord. 340. made this himne & songe it
first in his church, & therfoze it can not
be attributed to **Telesphorus**.

Collectes.

The collectes who made them ther is
no certeinie. Some say **Gelasius**, som
say **Gregorius**, so that þ church coulde
wel spare them at lest. 490. yeres.

the epistle and gospel

The pestle and gospell who disposed
them as they be there, ther is certeinie
some attributing this to saint **Jereme**,
some to **damasus**, some to **Telesphorus**
a foresaide. But this is moze certaine þ
pope **Anastasion** the thirde ordained. þ
men shulde stande bp at the bearing of
the gospel redde aboute the yere of oure
lord. 405.

The crede

The Crede pope **Marcus** about the
yere of oure Lord. 340. byd ordeyne to
be song in þ masse, this pope brought in
al. **albes**, **alves**, and **Cozparasles**. And
was nothynge offended that euery
tit. prestes prest shuld haue hys owne wife though
marriage now be other wyse taken. In hys
tyng

al. albes

al. Cozpa- rasses.

tit. prestes marriage

Deringe Masse

either was a council called Elliber- ^{the} Ann
tum conciliū. kept in Spaine whiche ^{ges} conde
damned all kynd of Images, yea pictu- ^{res}
res in the temples.

The offertorie wherof now remaineth ^{the offertorie}
nothing but y^e nam is attributed to Cu- ^{res}
richianus about y^e yere of our lord. 280.

The p^refaces are geuen to Gelasius, & ^{Prefaces}
gregorius, so that for. 600. yeres o^r ther
aboute after Ch^rist they were not bled.

The Canon whiche they haue in ^{The canon}
suche admiration and reuerence, as
nothyng els was made of aⁿyuerse.

Pope Alexander made one peece of
it aboute the yere of oure L^oRD^e.
220. qui p^redicte. Pope P^riscus made an
other peece apon a tenne yeres after
hym, whiche he tooke oute of the p^ro-
phete Elise.

Pope Leo, aboute the yere of oure
lord^e. 450. made an other peece ^{marriage of} Sanc-
tum sacraissimū. ec. And note that this ^{p^restres}
pope allowed maryage of p^restres as all
hys p^redecessors befoze hym hadc done.
pope Gregorie aboute the yere of oure
Lord^e. 600. made an other peece of the
canon & a greate peece of the masse, as
he hym selfe wytnesseth in his regy^ster,
for befoze his tyme it was no such boch
pote as he made it, but now it is much
woyle, pope gregorie the th^rid about y^e
yere

The Dutte of

peere of our Lorde. 732. put to this peere
et eorum eorum memoria. &c. And

Images a
lowed, res
commoun
ded

Rome wherin it was decreed that Images
shulde not onely be had in temples
but also worshipped and that al gainer
sayers shoulde be counted as heretikes,
Innocentius the thyrde of that name,
affirmeth pope Gelasius whiche was
aboute. 490. yeres after Christ to haue
made a great peere of the Canon, as he
hym selfe dyd somethyng therin. About
the peere of our Lorde. 1120. This In-

Reserva-
cion of the
sacrament

nocencious ordeyned that the sacrament
shulde be reserued in the churches, be
brought in Auricular confession as a
lawe. He dyd constitute that no Arche-
bishoppe shulde haue hys pale excepte
he were of his releygion, and therfore we
haue lesse cause to maruel at the vnytie
in poperye.

Auricular
confession

A polace
for vnyte
in poperye

Beatus Renanus affirmeth that one
Scolasticus which was aboute Gre-
goris tyme dyd make Te igitur. &c. So
that we maye see what an hotch potche
and how anciente a relyke this Canon
is, which is the holpest, naye most blas-
phemouse peere of the Masse.

The leua-
cion

The leuacion who ordeyned it I can
not tell certeinlye some attribute it to
Bonos

Hering Masse

Honorius the thyrde aboute the yere of
our lord. 1210. and not vnlkelye for in
dede he ordeyned that the people shulde
kneele doune and worshipp the sacra-
mente, so longe a tyme after Chyſte
was it a fore this gayze was charholike

Agnus
Dare
Censinge;
couerlinge
of alters.

The Agnus. &c. pope Sergius about
the yere of our Lord. 700. brought in
to the masse. Innocentius ordeyned the
pape to be geuen to the people. Pope leo
commaunded the sacramente to be cen-
sed. Bonifacius put in his foote for the
couerynge of the Altars.

Delagius brought out the comemo-
ration of the dead to be had in the masse

Commemo-
ration of
the deade,

Uigilius ordeyned that the prest shuld
saye masse wyth hys face towarde the
Casse. Platina wyrteth howe that hys
Larine masse was longe in the .6. coun-
cell of Constantinople, whiche was a
bout the yere of oure lord. 750.

The fyrste
Larne mass

And the same masse and order was ther
and then allowed, and so hitherto hath
bene wyth a vantage

But to make an ende hereof authors
do wyte that pope Stephanus whiche
wolde be caried, and was, on mennes
shulders. Pope Adrian his succellour &
many others after them dyd put some
thyng to the masse, so that by this whi-

16.1. che

The Hurte of

which I haue wrytē of y parts of it: & yet
 I spake neuer a word of y pꝛiuate percep
 cion of the pꝛiest alone in y masse whych
 was not bled in Gregoꝛy's tyme. 600.
 yeres after chꝛist, noꝛ at this daye is bled
 in the Greke church, noꝛ was not
 Catholike as some wꝛyte in Europe
 aboue. 450. yeres past, of the partes I
 save easelye you maye see y the masse is
 a botche potch, and a deuice of man, pea
 of. 28. Popes and moo, not fully founde
 out and synished of a. 9. yeres at y lest,
 after chꝛist. And yet y papistes bragge
 y of it as though it had bene from the A.
 made y for possles tyme, as though Peter had long
 mer parte the furst Masse at Antioch, & as though
 of the cred. it were the most hoolye thynge vpon the
 earth, so that the church cannot be w
 out it, wherin they speke trulye, yf by y
 church they vnderstand y poppysh chur
 che, for else chꝛystes church now & shuld
 aswell be wythout it, as it was of. 9.
 yeres, vntyll the deuyl which was tyed
 so longe was letten loose. Rede the. 20.
 chapter in the Reuelacions. Now the
 masse being knowne to be the deuyls &
 nuencio of mā I wil bꝛiefely shew you
 that it is y horribliest & most detestable
 deuise & euill y deuill brought out by mā
 Furst the Masse is a most subtil and
 pernicious

But to the
 number of
 receiuit. but
 shoppes y
 made y for
 mer parte
 of the cred.

Now great
an euill the
masse is.

Herling Masse

+ Ex. lxxviii
+ Lev. xvi

perniciouse enemye ageynst chriſt, and
that double, namelye againſt his preſt.
hode, and againſt his ſacrifice. His preſt
hode is an everlaſting preſt hode, & ſuch
an one as can not go to another. But this preſt ho
Masse utterlye puttes him out of place, de.

The maſſe
is againſt
chriſte that
is againſt
his preſt ho

as though he were deade ſoz ever, and heb. vii

ſo god is ſo ſworne, which ſayed chriſt

ſhulde be a preſt ſoz ever, and Paule

ſal. cx

lyerh whiche affirmeth Chriſt to lyue

heb. vii.

to be on the ryght hand of the father ſoz

heb. iiii

us & by him we may come to the throne

of grace to ſynde mercede, to helpe us in

oure nede. For if theſe be true as they

be moſt true, the maſſe preſtes ar to be

put downe. For if they be of the order of

Aaron then reſpynne they that which

chriſt hath aboliſhed, if they be of the

order of Melchizedech, the be the Chriſts

Other orders of preſtes I rede none

Apoca. i.

ſave that whiche all Chriſtians be to do

i. petre, ii.

fer by them ſelves to god, and other ſpy

Roma, xii.

rituall ſacrifices by Chriſte.

heb. xiii

And the order of preſtes of Baall, whoſe

heng, &

ſucceſſors in dede the maſters be.

For elſe if they were, as they wolde

be taken of the order of the Apoſtles then

ſhulde they be myniſters and not

maſters, Preachers & not treatours, as

they be bothe to god and bys church.

B. ii.

god

The Hurte of

God amende them.

Christes
sacrifice

Heb. vii.

155

Christes sacrifice once made by him
selte on the tree, on the mount of Cal-
uarie is the full and perfecte propiti-
atorie sacrifice to the sanctification of al
them that are and shalbe saued neuer
moze to be refferayed & done agayne, for
that signifieth an Imperfection. But y
masse is called and hadde for a sacrifice
propitiatorie, and that such a one as
fetcheth pardon. A pena et a culpa, for
the quicke and deade, and for whom sy
thou wyl. In wordes or syllables the
papistes wyl denye this, but in verye
dede they do other wyse. And in y latter
ende of theyr Canon playnely they cal
it a propitiatorie sacrifice. So that the
masse we se is altogether agaynst christ
a lyne, that is agaynst his preisthode &
agaynst his death that is his sacrifice, &
therfore a detestable euell & trowe.

The masse
destrothe
gods ser-
uice and
all godly-
nes of life
Roma. xii
John. iiii.

Secondly the masse is not onely a let-
but also a destruction of the trewe wo-
rshipping of god. For where the tyme is
past to serue god now, as once he requy-
red wth gottes bullockes. &c. And the
tyme is come to serue hym, rational-
cultra, as Paule saith in the offeringe
bp of our bodies by the renewing of our
minde & seruing him in spirite & truth
vnsanedlye

The Hurte of
vnteanedlye fearynge hys displeasure,
trusting in his truche and mercy, and
louynge his goodnes, and out of these
in external obedience as he commaun-
deth. The masse (as I saye) not onelye
letteth this but also vityerly destroyeth,
it. For who knoweth not that the very
outwarde worke of sayeng o: saynge of
masse is taken for a greate goddes ser-
uyce: who knoweth not that the out-
warde worke of the masse is and hath
bene applyed for the remission of synnes
of the quicke and y: dede: And wher dyd
they ever teache that the masse was no-
thyng worth either to the doer, o: to
them for whom it is done, wythout this
spiritual seruice of god, the true feare of
god, sayth, and loue of god: No worde
at all was o: yet is spoken hereof. All
men may know therfore yf they wyll
the masse to let, yea to destroye goddes
true seruys for what nedeth repentaun-
ce when sy: John wyll saue me by mas-
ses euen when the tyme of repentaunce
is preuented by death, what nedeth saith
what nedeth godlynes of lyfe, what ne-
deth preaching, what nedeth prayenge,
what nedeth any plesse at al, when that
the masse hath al, and wyl and can saue
from all. For by it cometh pardone of
sinnes

W. lll.

sinnes

+
The masse is
of carnall li-
tye among
Christians.

Veryng Masse

sinnes, by it cometh deliuerance from
hell and purgatorie, by it cometh sayde
wether, by it cometh pce and plentie,
by it cometh helth for man and beaste.
Summa the masse is Mare Malozum,
I Gylde haue sayde, Mare Bonozum,
the most singular, excellent, and incom-
parable Jewell that canne be, so that it
being gone, all is gone, the church is
lost, the people perished, the sayth fasteth,
and god is not worshipped. But where
it is al is wel, ther nedeth no preaching
ther nedeth no heringe of gods worde,
praising in spirite, repenting of godlines
of lyfe. If so be once a daye men come to
church to heare masse, so se the sacring
he that both this is a good catholyke
chylde of the church, a man of god, all
thoughe dayly after he haue hard masse
he al daye at taverne or alehouse, at tip-
plinge bybbinge. &c. All though he be
whozedome, swearing, dylling, thynnyng,
pollynge, bybbing. &c. If in the moztow
after he come to church take holy water
heat masse deuoutlye, & take alfel holy
bzeade, he is sure ynough save the pa-
pysses. So that as I sayd, I say agayne
the masse betterly destroyeth al godynes
of lyfe, and al goddes seruice, as by this
maye some thinge be lene and as by ex-
perience

The Purte of
expeyence doth nowe teach vs. For it
can not awaye with that whiche is the
rote of al godlynes that is goddes word massenge &
and the true often prechynge therof, the true prea-
one can not but sende the other out of chynge are
the waye, I meane either the masse wil never toge-
put the pure preaching of goddes word ther
a parte and then the people perissh. pzo. pzo. rrr

29. or els prechig must put it awaye, as
ones it dyd wylh vs, and styl wold haue
done, yf we had bene thankfull to god
for prechynge and preachers, and if we
had had a lust to haue lyued as we haue
heard. Iuste therfore art thou oh lord
thus to pūch vs for we haue deserued it

Oh in thyne anger remember thyne
mercie, be not angrie wylh vs for euer.

Turne to vs agayne oh lord god of ho-
stes, looke merelpe vpon vs and we shal
be saved, thy wyl be done & not myne.

Thy dyne & masse is not onely belidys peruerteth
Chyistes institution & ordynance, but it horrible
is betterlie agaynst it & peruerteth it doz chyistes sup-
rible I mean this as concerning þ sup- per
perand sacramente of Chyistes boode
and bloude. i. Coz. xi

For whear he dyd ordeine hys sup-
per to be a memoiall of hys deathe
and passion, and therfore in the celebra-
tion therof: he lordes deathe shulde be
preached

W. illi.

God sende grace
to all

the first of
the mass

The masse

peruerteth

horrible

chyistes sup-

per

i. Coz. xi

True vlt
of the
preached
with God

Verynge Masse

ched oute tyll he come, as Paule wy-
 terth, I praye you who heareth any
 thinge hereof in the masse? Saye they
 are wyle enough to kepe in that. For
 when that is spoken of men can not but
 see therby for geuenes of synnes to come
 to suche as beleue frelye, and so fallerth
 there masse. Christ ordeined his supper
 to be celebrated and receyued of the con-
 gregation, and therfore paule wylleth
 the Corinthians to carye one for an o-
 rther that they might all receiue toge-
 ther. But all me se that beare is no such
 thinge. Those the people whether they
 wpll come o; noo, for John is a kyn to
 the tyde, he wpll carye noo man, if he
 haue a bove to answer hym amen, o;
 yf he carye for the people, yet get they
 no parte with him, all is to lytle for him
 selfe where christ yet bydderth them: doo
 this, that is distribute, and geue take &
 eate as he dyd. Christ ordeined this sup-
 per to be a taking matter. Take eate (sayth
 he) but y masse is a taking matter, pepe,
 see, loke thoue downe befoze. &c. Christ
 wolde the celebratozs of this his supper
 to be assured that his bodie was broke,
 for them and his bloude shedde for their
 synnes as they are assured, and in pos-
 session of the breade they eate, and the
 wyne they drinke, but lest they
 shulde

Mat. xxv.
 Mat. xi.
 Luk. xxi.

The Hurte of

shuld be certeine therof, the masse and
her minist^r the prest wyl spare nothing
to the people to eate or drinke wth him

So at no tyme the people muste haue
they^r right. For the cuppe they maye
none kysse, and yet ch^ryst had them all
drinke of it, so is his wyl. But our pa-
pysses haue an other wyl whiche the
masse mongers wyl moze wyllinglye
followe then goddes wyl. Ch^rist neuer
mente that one shuld receyue the sacra-
mente moze for an other, then he wolde
one shulde be baptised for an other. I
wolde wythe the masse prestes were a
while in corporall foode so serued, as they
serue they^r b^reth^ren in spirituall foode
I meane that the people shulde dyne &
suppe for them a nother wyse, to see
if that wolde feede them. Wh^{ch} that men
had as great a feeling of the hunger of
the soule, as they haue of the hungre of
the bodye, surelye they wolde not then
be thus mocked. But bycause herein I
wolde but touche and goo: this shal suf-
fice to the dyligence for an occasion to
see y^e masse to be a let, yea an ouerth^row
of Ch^rystes instruction concernynge
his supper. For now people thinke they
serue god in commynge to se the sacra-
mente. But if they knewe they displea-
sed

Herlinge Masse

sped god, yf they gave not them selues
to the often and diligente receyving it
wyth reuerence (as dyuers canons com-
pell, and the doctozs crye out therof) the
masse whiche marreth all, coulde not
be in place. For it can not be but either

The masse the masse must dyne aways the ryght
& the lordes ble of the Lordes Supper, or the lordes
supper can supper ryghtlye bled must dyne aways
not be toge the masse. For the lordes supper rightly
ther bled is when the congregacion gather
red together receyueth the sacramente
in both kyndes as chrysostome instituted.

But the masse is when one p[re]ste lyke
a charle chopperth by all alone and bles-
seth the congregacion wyth the emptye
chalice saynge Item missa est. After the
popes ordynance. The one of these two
can not but dyne aways the other as ex-
perience teacheth vs agayne heare in
Englande a lust punishment for oure
unthankfulnes and horrible contempts
of suche an heauenlye bancket: we were
but swyne anotherfoze not meete that
suche a perle shulde longe be put before
vs. The synkyng masse wyth the gar-
lyke and onyons of Egypt were a thou-
sande partes more mete for vs then god
des pure manna wherin was all kynde
of heauenlye taste. Oh lordes, gyue vs
and

Mat. vii

ii. Petre. ii

Exo. xvi

Num. xiii

wisdom xvi

The Hurte of

the mercifull unto vs, and when the good wyl shalbe ones moze, put vs in trust with thy māna againe, we wyl no moze murmur good lord, but wyl thank fulnes and diligence fyl by our Comer res daylye tyll wee come into the lande of promyse thy benenly rest and loye.

I wyl not nowe speke how that the sacrament in the masse bled to an other purpose and ende then chryst ordeined it yea to an ende cleane contrarie (as alre dye I haue shewed) is no moze chrystes sacramente but a deuelysh Idoll, enen as if a man shulde carpe aboute to hym or befoze hym the water of baptysme as though the holys goste were there enclosed, and so nowe new mē to worshop the water. This which hitherto I haue spoken shall serue to geue men occassion to waie with them selues how great & detestable an enyly the masse is.

we see plainly that it is ageynst chryst him selfe, ageynst his p̄tisehode & so his kyngdome, ageynst his deatch & sa crifice, & so ageynst our redemption, ageynst his worshoppe & true seruice, ageynst faith, ageynst p̄aier, repētaunce, & h̄ ministrer of gods word, ageynst his ordinaunce instructiō cōmaūdemēt & gos pel I pray you what cā be worse thē such an one; if ever ther was idoll who seeth

The sacras
ment in the
masse is an
Idoll

the Enyly
of mass
John Bapt

not

Heringe Masse

not this to be beelzebub, the chesse of all
pooles: If ever Antichrist had chylde
or doughter this masse is þe moste pesti-
lence and perniciousse, vnder the name
of chryst it destroyeth chryste, vnder the
tytle of goddes seruyce, it destroyeth
goddes seruyce, vnder the colour of the
churche it destroyeth the churche.

If Chryst be deare, yf his deathe be deare
yf his kyngdome and presthod be deare
yf his seruice be deare, yf salth be deare
yf his worde, commandemente & my-
sterie be deare: In that this þe masse
I meane is agaynste the all horribleste
it can not be deare, or tollerable in anye
wyse, but detestable, and monstruouse
vnto vs all that loue Chryst, and be chry-
stians in dede, and that so muche more
horrible, execrable monstruouse, and
bitter detestable by howe muche it vn-
der the colour of a frinde to Chryste,
and his Church is a mooste rancke
and cruell enemye, and therfore of none
shalde be allowed, no of none shalde be,
but detested not onelye in spirite (for þe
is well knowen) but also in boode as
nowe I wyll proue by goddes grace.

First out of the .2. commaundement
Thou shalt not make to the, &c. This
precepte forbiddeth al kinde of outward
Idolatrie to this ende that goddes true
wozship

That it is
vnlawfull
to be pre-
sente at
masse

Brefinge Masse

wo; thyppe inwardlye and outwardlye
myght be obserued. But now the masse
is an outwarde Idoll and the seruice of It is ydo
latrye.
god thear bled is Idolatrye. Therfore
they whiche are presente at the masse,
honessing it wyth they; corporall pre-
sence (as all they do whiche being there
do not in open and exteriour sacre publy
lye dysalowe the same) theye I sape are
open and manifest Idolatryers and in-
curre the danger of Idolatrye that is
goddess heany w;ath and eternall dam-
nacpon: whiche thinge I crowe be no
tryffe, but to foolles whiche make sinne
a thinge of nothing. how be it I thinke
best to make this more playne.

That the seconde commaundement *To differ*
betweene
idolatrie
and
idolatrie
ment.
Thou shalt not make to thy selfe anye
grauē Image. &c. speaketh of outward
Idolatrye, as the 10th. Thou shalt haue
noone other goddess. &c. Spekech of in-
warde & Spirituall Idolatrye, I truste
all men of any knowledge easely per-
ceyue. For when god in the furste com-
maundement hath tolde vs what he is
unto vs: euen our lord and our god,
wyth all that ever he is and hath (for
he that gyueth hym selfe to be ours ge-
ueth all that ever he hath to be ours al-
so) then of equities he requirerh that we
shulde

The Purte of

what it is to haue none other gods
 El Schadai
 Shulde be content wyth hym and gette
 oure selues to hym to be bys wyth all
 that euer we haue, and therfore syt
 we shulde haue none other goddes but
 he, that is we shulde trust in none, loue
 none, feare none, cal bys none, woꝝshy
 none, but onely hym which El Schadai.
 an omni sufficient god, & Jehonab
 vnto vs. Nowe bycause in an consisteth
 of .2. partes the soule and the bodye, in
 that the lord doth geue hym selfe who-
 lye vnto vs to be oure lord and god, he
 wyll that we gyue our selles bodye vnto
 him to be his people. And therfore as
 in the fyrst commaundemente he who-
 lye demaundeth the soule, wyll, vnder
 hangynge, and harte, that is our sayth
 feare, loue, thankesfulnes, innocaſſon, &
 inwarde adozacion, or woꝝshyppynge
 to be gyuen to hym onely, and for his
 sake as he shall appoynte. So in the se-
 conde commaundement. Thou shalt
 not make to thy selfe. &c. He generallye
 requereth for the outwarde seruyce of
 hym, that we shulde followe his woꝝde
 in seruinge of hym, and take it no lesse
 the Idolatrye or Image seruite, what
 soeuer thing is inuented by man, saint
 or Angell, and not by hym conseruing
 his woꝝshyppe and seruite.

And

Breinge Matte

And to save the truth it is no meruent
for we see that ther is no acceptable ser-
uice don to man excepte it be according
to the wyl of him to whō it is to be done
and not simple according to the wyl of
hym ꝑ doth it.

Nowe in asmuche as none know-
eth the wyl of man but the spirite of
man and he to whome by his worde or
significacion he reveileth it, shall not
wee, yea must not wee of necessite give
so much to god then it is requeste that
in goddes service whiche is acceptable **Luke. vi**
to god, wee must have for it the worde
of god, & not simple, our good entences,
the wisdom of man generall counceils
custom, doctozs, actes of parliament or
goodlye outward shewes & apparau-
ces.

For as chryst saith that whiche is in
great estimation before men is abomy-
nacion before god, yf it be not accordig
to hys worde. But of and for the masse
wher have we goddes worde? Ave ha-
las (as I have alreedy shewed) it is a
pitchye patchet pooke made of manye a
manne, and that at dyverse tymes
and is clene contrarie to **G D D** and
his worde,

Therfore it being done in ꝑ service of
— **GOD**

The Purte of

god (as it is doone) it is abhominacion
e a greate Idoll in goddes syght. So
the conclusyon of my reason is stronge
that suche as disboneste it not by theyr
abience, or by there word and othe pub
lyklye when they be presente at it, but
beinge there onely in harte disallowe it
by same wholoene they be are greuous
sinners and breakers of the .2. comma
dement and so gyltye of the threate so
lowinge, namely of goddes disetacion,
vpon theyr childer in for theyr synnes,
into the thyrde and fourth generacion,
for in that they dysallowe and diswoz
thippe it not wyth theyr bodyes, they
do worshippe it althoug they how not
downe to it as mothe men doo. For in
goddes seruice theyr is no meane: he
loueth not hateth, he that worshippeth
not, diswozthippeth and so contrarpe
wyse.

But to make all as playne as a pack
staffe, let vs note that theyr are .ii. kyn
des of Idolaters, one knowen to god
onelye, th other to man also: To god o
nelye are they Idolaters whych serue
god in the syght of mā accordyng to his
worde, but theyr hartes are haltyng,
deceyvable, gylefull and hypocritiscal
in goddes sight. To mā also ar they ydo
laters,

Exodu. 32

Two kyn
des of ydo
laters spe
cually &
corporeall.

Hering Masse

latters, which worshyppe contrarie to
 goddes worde of this later sorte of Ido-
 latters, thepe are thze diuerle kyndes,
 One of them whiche be obstinate defen-
 ders of theyr Idolatrie against goddes
 worde and manifeste wrytine weritee,
 whiche they seing wyll not see. &c. And
 therfoze in flie of god are blynded as y
 wycked bushoppes and prelates of the
 papistlicall church be with there cham-
 pions and parasites. These had nede to
 take hede they sinne not agaynst the ho-
 ly ghost. An other sorte is of them
 whiche are simple and ignozaunte, who-
 through comen erroz are seduced being
 perswaded that the thinge they do plea-
 seth god, & is goddes true seruice, suche
 are the simple soules of the countrie,
 whose eyes god I trust will open in his
 tyme: that they maye see his truth: as
 if they would be so delygent to enquire
 ther aboutes as they are in goyeng any
 so:ney whiche to them is vnknown of
 suche as they mete wyth all, they could
 not but easelye and soone perseauce, and
 therfoze ignozaunce can not excuse ther
 wylful negligence, howe be it, it is not
 to be doubted but that god in his tyme
 if they reiect not his grace wyll open
 to them hys truth. Let vs as be carefull
 wee

Corporal I
latters
are of thze
sortes.

Wynchester
 Bonor
 weston &c.

*Wylful negligence
 in simple
 people of the*

The Burte of

Math. xv.

wee confyrmethem not in ther erroze,
by haltinge and bearing wyth them in
this their euell, so pryncypally after our
vocation and as wee wolde be done by
admonyng the them of this erroze aboue
all thinges prayng vnto god for them,
that wyth ther blynde guydes they fall
not into the pitte of perdition. This of
Idolaters is nothing so euell as the o-
ther, for thother do synne agaynst the ho-
lye ghost it is to be feared, but therroze
of theis is sauable. The thyrde and last
3 sort is of them which in dede knowe the
thinge they vse is not allowed of god &
therfore in harte they consent not vnto
it, although outwardlye they seme not
to disallowe it. Theis are vnylike to the
seconde, for they fall of simplicitie and of
a zeale, but not accordyng vnto knowledge
but theis do it wytynglye and for lacke
of zeale and yet of knowledge and ther-
fore surelye ar much moze to be blamed
then the other to whom they are a gre-
uous offence confirming them in ther
erroze, that therin they shuld confesnew
wyth out conscience. And luche be our
masse gospellers & poppysh protestantes
whiche can serue both god & mammon,
Math. vi. take Helias parte, & baall prynces parte,
3 kēg. 18, carpe water in y one hād & fyre in y other

Hering Mass.

I wolde wythe that luche as these be
wold marke wyth them selues y causes
wherfore they goo to the masse whiche
they know is euell, yf they do it of obedi-
nacie & malpce, then are they to be reke-
ned amongst the number of the forme
soz which ar to be suspected of y sinne
agaist y holi ghozt: if they do it to get an
worldye estimaciō oꝝ promociō ther by
oꝝ to kepe styl that which they haue got-
ten (as I feare me manye doo) let them
drede that they doinge as Judas dyd
drynke not wyth hym at the length. If
theye do it soz companys sake oꝝ negh-
boꝝhode, let them consider the thing bet-
ter, & marke into whose company they
are called. 1. Coꝝ. 1. And so let the exam-
ple of Josaphat companing wyth Ahab
to his greate perail, and dyuers other
mo examples, wherof the scripture is
not barreyne. If they do it soz seare of
losse of Goodes, Name frendes, Liber-
tie, lyfe. &c. Let them cōsider that Iesus
Christ affirmeth luche as be not readie
so to doo, in no poynte the same to be
worthye of hym rede the places. And
here vnto lett them cōsider what estate
they be in as whether be publyke oꝝ pri-
uate persones, lerned oꝝ vnlernd wy-
che ar poze yonge oꝝ olde master oꝝ ser-
uaunt housholder. &c. these al cōsidered

C.ii. and

1. Coꝝ. 1.
iii. kn. xxi

mat. 2, xli
Luc 1. xlii
9. xlii

The Hurte of
and the horrible greatnes of the euyl
theye alowe and confirme by their not
disallowinge in dede wryth examples of
goddess plagues vpon suche as haue dys
sembled so wryth god, and mā, wyll help
to make away theē out of their securite
to repente, if they be fallen, and to take
more hede if they be not fallen, & whych
thinge god graunte. Amen.

To goo to
masse is a
breache of
thyrde com
maundement

But now to byinge more reasons to
proue that to be at Masse in bodeye & not
openlye to disallow it is sinne although
the spirite and harte chosente not ther
to. Alredie out of the. 2. cōmaundement
we see it is Idolatrie. Nowe lett vs see
how nere it toucheth blasphemie out of
the thirde cōmaundemente. Thou shalt
not take the name of the Lord thy god
in vayne.

Here out we maye well gather that
to be at Masse, and not as in harte so in
word opelye to reproue it, it is a breach
of this cōmaundemente, terme y sinne
as we wyll. For the ende of this commaū
demente is not onelye to enforme oure
tongue how that we shulde abstene frō
taking gods name in vayne, but muche
rather how we shulde vse the name of
god in prayer, confession of gods truth
and religion, thanks geuing and prea
ching

+
Lest of the
in the
manner.

The Hurte

ching purelye the gospel
nisters) yf wee be none,
three, prayer, confession, an
gynunge perteine vnto vs of wga
loeuier we be.

Nowe what blinge of the tongue in
thankesgyunge is in them whiche are
pzeles at that whiche ouer thoweth
bitterlye the true worshippinge of they
chyst and god without reprovinge it:
what confessing of relygion dothe their
tongue exercise, whiche holde ther pece
and withe there pzeles doo honeste
that whiche setteth vpe an other sal
uacion, the that which Chyst brought
and bought dearlye by the sheding and
pryce of his precious bloude: what vse
of they tongue in true prayer haue
they, which in holding ther tongue, saye
Ame, to al the blasphemouse prayers of
of the Masse: yf in dede their Chyste be
betwene the prestes handes, if y which
the prest doth be the selfe same sacrifice
whiche chyst did on the crosse him selfe
for our redemption: then let them holde
their tongue a gods name, & do as they
do. But if they Chyst be in heauen on
the right hande of the father, concerning
the corporall pzeles of his Humanite
as he is enery where by his vertue gra
C.iii. ce

The Varte of

diuinitie if christes sacrifice

110. 11. It shal be but one, and neuer moze
to be reiterate in that god hath geuen
them tongues, and now commaundeth
9. them not to vse the same in vayne lyeng
then to their teeteb when he wold them
blessed and exercised in confessing hym be
fore men, I wolde they wolde tell me
whē they are mute & playe mōe at thys
horrible dishonore doone to their soue-
raigne lord: why take they his name
beinge called on them as on his people
in vayne. The name of the lord oure
god is called appon all that be his peo-
ple and that not in vayne but to be cal-
led upon, prayesed and confessed of them
all when either his glozpe, or their bro-
thers necessitie requireth it. But (to o-
mytte the necessitie to oure brethren in
this case whiche nypeth the conscien-
ce I trowe) where doth goddes glozpe
moze requyre, that we shuld confesse his
name and true seruice, then in y^e masse,
whiche of all thinges that ever was is
most horrible aduersarye to it.

Conclude therfore I well maye that
it is a thorough ont breache of this com-
maundemente and a takyng of goddes
name in vayne, to be at masse and not
reproue it. And what the punishment

The Burte of
 of this commaundemente is god the
 weth when he sayeth, that he wyl not
 hold hym guiltlesse that taketh his name
 in vaine, loke wel her to gyldes though
 you be before the magistrates here if in
 bodelye presens you honest it, yet you at
 not gyldes before god. Chose now ther-
 fore whose handes you wyl fall into: if
 into goddes handes that is horrible and
 none can deliuer you, yf into the hand
 of man, Iurlye they can not pull as
 muche as one here of your beddes sur-
 ther the your good father wyl y is then
 shall make to your eternall love. Let vs
 nowe goe to the fourth commaundement
 of the sanctifying of the Sabboth daye
 and we shall see no lesse occasion then
 we haue done to gather goinge to the
 masse and not dyslaloungge it purplyke-
 lye in worde and dede to besinne and a
 breache of this commaundemente Also
 for in it the Lorde requireth reste from
 bodely labour to the ende of sanctifica-
 cyō except we shulde put no difference
 betwene thende of reste on the sabbothe
 daye appoynted to man from that whi-
 che is appoynted to the best) Thende
 therfore (I say) of the rest in the sabboth
 to man is sanctification that is man is
 commaunded to rest fro bodelye laboure
 C. lxxx. and

Debyu, 10

math, 23

To goe to
 masse bre-
 keth y, lxxx
 commaunda-
 mente.

The fourth
 commaundement

Veryng Masse

and other exercises, that he maye wyth diligence and reuerence heare goddes words in his ministerye, lerne his lawe vnder his sacramentes and ceremonies as he hath ordeined conuent to comen p[re]par in the place appoynted and other holye exercises helping to the conseruacion of the ministerie, propagacion of the gospell, and encrease of loue and charitee one towarde an other al whiche thynges styll remaine to vs, commanded in our resting tymes from our trauailes, and labours for this lyfe, althoughe the Jewes. vii daye be abrogated and take awaye. This considered who can not but see the masse whiche maketh to the prophanacion and vnhalowing both of bodye and soule to be for byddon: if the ende of my rest shulde serue to sanctification, the can it not serue to the masse whiche is abhominacion: yf I may not vse my rest simply for the pleasure of my bodye whiche god alloweth excepte I looke to an other end, namely yf I may be more hable to endure the workes of my vocacion more to gods glorye & my neighbors comoditie, muche more then I maye not vse my rest for the pleasure of an other in that whiche god dysalloweth.

But

The Purte of

But to make this moze euident, No
man of any reding or godlie considera-
tion of the scriptures can not, but see
p2incipall thing god in this commaun-
demente did respecte was the ministration
of his worde and sacramentes, by the
whiche god gathereth his churche, en-
creaseth hit and conserueth it and ther-
foze of all thinges he could warst away
with the bzeach of this commaundemēt
rede how he commaunded the man to
be stoned to death for gathering stikes
on the Sabbath daye and in the prophet
tes how he cryed out all was marred,
when this commaundemente was bro-
ken. Now the masse (befoze I haue shew-
wed) is the onely weedyng worme &
rooting solue of the gospel and sacramē-
tes for beyng trulve preached and miny-
stred so that wher soeuer the one is the
other can can not be. True preachinge
and massing, true blisng Chyestes sup-
per, and sy2 John massers dyner be as
contrarie as lyght and darkenes wher
foze as the masse is the ende of Sathas
commaundemente and dyrectle impug-
neth the ende of goddes cōmaundemēt
herre, as the masse doers greuouslye of-
fende, so the masse herers and seers w-
out disallowyng it openlye runne into

the

Num. xv.
Hier. xlii
Ezech. xv.

Hearinge Masse

the same perrell and vengeance of god
that is to the gatheringe of stakes to be
burned in hell fyre looke well therfore
hereon. The pope & his prelates saye, yf
thou come not to here Masse, but dy-
salow it thou shalt fyre a sagor in smith
feld. God almyghty sayeth if thou kepe
the not from the masse, or if thou come
to it and do not openly dysalowe it thou
shalt fyre a sagor in hell fyre.

Choose now whether thou wylte take
bede, in styng fro the smoke thou shalt
into the fyre, make not man thy god but
feare the lord & sanctifie hym in thy
harte, praye with dauid: oh lord knyght
and enforce my harte truely to feare
thee. &c

Psalme

As nowe out of the furste table I haue
shewed that every commaundement
broke therein is broken by hearinge &
seyng Masse (so there is no commaunde-
ment broken but the fyrst commaunde-
ment is broken tofore) so could I shew
out of the second table that it is abreach
of all and euery commaundement
there, it conspyrith the magistrate in
hys euell, when he seeth men wythout
gynel saying obeye his lawe as though
it were good and godlye, so that they
whiche heare masse at the commaunde-
ment

To goo to
masse brea-
keth at the
seconde
table gene-
rallye and
perticuler
lye

Heryng Masse

mente of the magistrats ar partakers al
so of the magistrats euyl, by their dis-
obedience to god in this point conspy-
myng y^e lawe, so: if they wold disallowe
it and obeie god more then man giuing
they^r heades to the blocke, rather then
to heare o^r see masse, it wold not be but
as the wycked lawe wolde be inspy^rmed
so the magistrats wold call the matter
into a further inquire and so the truth
to take place.

Agayne it is a murtherynge of the
soule, and the massmungers are procu-
rers and abettors of o^r to saule into
the destruction of their soules

Moreouer they^r baudes to bying the
sponles of Chyste to be come Sathans
whores.

Welydes this they^r that are masse-
hunters are receyvers and concealers
of theste and spoylinge of chyst and his
gloze, yea vndoubtelye they are trea-
sours & giltpe of bygh treason ageynste
god.

Last of all they are false wyttinesses
againg their neighbours, against god
des church, as though the masse church
were y^e catholyke church, yea ageynste
Chyste and his worde by they^r going
to masse, thereby^e wyttinessynge the
masse

Hearinge Masse

masse to be a true seruyce of god and a badge of hys churche, wher there owne consciences saye they lye and so condemne them.

As for the lastte commaundement of Instinge in that the same is an inward thinge, as the furste commaundemente is and this whiche I spake of, namelye goinge to the masse is an outward acte I can not therfoze well applye it to the albeist to saye the truth ther is no synne counted outwardlye, but these .2. commaundementes, the fyrste and the last, are broken befoze the synne come to the knowledge of any man.

And thus it is playne enough I trow the hearinge or seynge of Masse, although in spirite it be abozred is no smale synne, but suche a synne as breaketh all goddes lawe generallye, and euery commaundemente particularlye oh then howe greuous a synne is this, looke well on it my deare brethren (to whom thys my simple counsell shall come) in the tender mercies of god I beseeche pou. If he that contineweth not in all thinges wyrtten in goddes lawe be accursed. Deut, xxi. Galat, iii. Halas howe terrible is he accursed that contineweth in nothing, but is a transgressor in all thynges.

And

Brefinge Masse

And suche be popythe protestantes masse gossellers, or as they woulde be called bodelye massmungers and spirytual gossellers.

Now although this which I haue occasioned to be marked out of the decalogue or ten commaundementes be enough for this matter, yet wyl I hearto adde some moo reasons, or at leste occasion men so to do by collectinge and gatheringe dyuers sentences in suche breuytie as I can.

Moe reasons to proue goynge to masse to be synne.

1 He that is not wyth me is againste me sayeth our sauoure, and he that gathereth not wyth me scattereth abroad.

Mat. xii.
Luke, xi.

Now in that the masse is neither chryst nor in any poynte wyth hym, but of all thinges on earth most ageynst hym (as before I haue shewed) lette them marke what they doo by this sentence of chryste, that goo to Masse, and if they bee not wylfull blinde, they shall see y they are against chryst, that is antichristes in this poynte, and gather with y deuyl.

2 Moo be to him sayth the trouth by whom an offece doth come, that is whiche doth or sayeth any thing wherby any are instilled occasioned to euell, letted to do good, or confirmed in ther naughty doctrine and customes: It were better

math xliii

The Hurte of
better for suche (yf chryſt ſaye trulye) to
haue a myſtione hanged aboute the
necke and to be caſt into the bottome of
the ſea. And wyl you yet go to maſſe
then to occaſion others to go wth you,
to let the godlye, whiche wolde not goo
yf you wente not, to conſirme the pa
piſſes in their Idolatrye.

1. Cor. vi.
1. Cor. iii.

3. Paule wylleth vs to gloryſſe god
in oure ſoules and our bodies, as well re
guydinge the bodye to be applyed to the
ſettinge fourth of goddes glorye as the
ſoule, and no meruel for god hath made
it is temple, that his holpe ſpirit ſhoulde
dwell therein, and gae bys precious
blonde alſo therfoze, that it myght be in
eternall felicitie wth the ſoule: yea he
hath coupled our fleſhe in hym ſelfe vnto
to bys godhedde to be one perſon one
chryſt, god & man ſo greates is the byg
nitie therof, and therfore ſoll warbely
warneth paule, that we ſhuld kepe our
ſelues clene from all that which wolde
2. Cor. 7. ſayne not the ſpirit onelye, but y^e fleſh
and bodye alſo: ſo that a man wth halfe an
eye maye ſee the maſſe ſayers and ſeers
in bodye though the ſpirit be abſent ly
tle to conſyder what they do.

1. Cor. 8.

4. Paule wolde not allow a chryſt to
come to y^e table in the idolles temple leſt
they

Breinge Masse

therby the weake brother might perishe.
And wolde he allowe commynge too
masse (trowe you) whiche is an other 1. Coz. 1.
maner of mater.

5 If that the thing were indifferente
or lawfull to be presente at masse in bo-
dye, in mynde disallowing it: yet in that
shende of our lybertye is not what wee
maye dooe, but what is best to be done, *that is our*
what most edifyeth, seynge y goinge to
masse is so farre from edifyeng, that it
destroiet, casely maye wee se that it is
not to be used.

6 But alas this is farre from lawe. *Dic.*
full (It is a beshauen an house of iniqui- *ii. Tim. 3*
tie & paule wylleth that they that cal on
the name of the lord shulde departe frō
iniquitie, and how then shuld they com
to masse, if they shuld departe from it. *Gala. ii.*

7 If I shulde buyloe by agayne that
whiche I pulled downe, I the shuld ma-
ke my selfe an offender saier the apostle
& what be they then y now by going to
masse build it by againe which by goig
from it, and speking against it haue bol-
pen to pull it downe.

8 What agreement is there betwene
lyght and darkenes, what concord is w-
christ and belpall wyth the Chrysten 2. Coz. 6
and the popes minion, the masse I
meane

The Hurte of
meane wpyth the temple of god and ydol
les sayeth paule, wherfore come alwaie
from the masse sayeth the lord and sepa
rate your selues from them that come
to it and I wyl receaue you.

ti, Cor. i.

9 Paule wolde haue the Cozinthians
to shooe the compaignie of whozemong
gers, and Idolatriers, and wyl be ly
cencie now them to come and compaignie
with masters in theer cheefest Idolatrie
This were to make paules preachinge
not yea yea, and naye, naye, but yea,
and naye.

ii, Thon

10 If any man come vnto you sayeth
S. John and bringe not this doctrine
with him you shal not so much as great
hym, lest you be partakers of his euell
And what doctrine is moze contrarie
to god and his gospell, then is the masse
The masse sayers then and approuers
shulde not wee seke to, which maye not
receiue them if they shuld seke vnto vs
excepte we wolde communycate wpyth
theyr euill.

Luk. ix

11 No man that putteth his hand to
the plough and looketh backe is mete
for gods kingdome, muche moore then
are we bidden therfore if wee I saye
not loke backe, but runne and go backe
to see and heare that whiche iustlye we
haue

Herling Masse

haue forsaken.

12. What happened to Coze and his
allowers that he shuld take on hym the *Num. xvi.*
preisthode without calling, and wyl
nothing happen to our arrogante mas-
ters that without calling take vpo the
Chyistes preisthode, & to such as allowe
and seme to allowe them. Rede the his-
toyre. *Numery. 16*

13. When the Euangelyst durst not sa *Eusebius*
rye in the house where Cerintus *in his eccle*
Heretike was whiche denyed chrystes *histo*
manhod, and indede the house fell and *lib. iiii.*
flew hym & all that euer remayned in *Lap. xliii.*
the house with hym. And shall not wee
feare goddes vengaunce to be in compa-
nye at Masse with her mynions, which
denye chyst both god and man making
ther owne handie worke as good as he,
yea he hym selfe saye theye?

14. Oh deafe eares, that wyl not hear *Apocal.*
the blast of þe Angells trompe warning
vs to come fro amonges theis whoz the
Babylonians, be lie god masse mongers
lest we peryshe with them.

15. Lothes wyfe looked but backe and *Genes. xix*
was turned in to a salte ston. And so
are the hartes of our popl the protestan-
tes I feare me hardened from fearng
god in that that they looke yea go backe
D. l. again

The Purle of

1. machab 2, chapter, 16. The good father Mathathias wold
in no poynt dissemble, as though he had
wozthipped, but our Masse Gospellers
are farre unlike to hym.
- Math. vi. 17. We praye to be delpynered fro euell
Libera nos a malo: and yet we know
ing the masse to be euell resoꝝt vnto it.
- roma. xiii 18. What so euer is not of faith is synne,
but to goo see oꝝ hear masse, though but
in bodey is not of faith: soꝝ sayth han
geth on goddes word, and goddes word
is not heresore. Therfore it is synne.
- roma. 7, 19. Happle is he that condemneth not
hym selfe in that thing whiche he allow
eth: marke by the cōtrarie whether our
masse gospellers are not vnhappye and
accursed by Paules iudgement.
- Hebru .12 20. Halting sayeth the Apostel binde
reth, yea byingeth out of the waye. And
what other thing is it to go to masse in
bodey and to be a waye in spirite, but a
playne halcyng, a seruinge of two ma
sters whiche noone can doo, if Chꝝste
be trew. *Iohn*
- 4 king. 16 21. If Iohn were iudge theis bodellie
massers shuld drinke w theꝝ bꝛethern
the Baalites. Read the hyssoꝝpe and see
whether he iudged not of their outwarde
comming whole seruantes they were.

Bréing Masse

22. He that denieth chriſt before men, *Math. r.*
ſhal be of hym denyed before god. But *2, Tim, 2*
maſſe hearers denye chriſte before men
in ſaier & dede although in tonge they *Tit. 1*
profeſſe otherwiſe. Therfore I aduiſe
them to take better heed. rede *Titus, 1*
and there ſhall you ſee, y denyeng chriſt
is in ſaite as well as in woꝝdes.

23. S. Paule to the beleife of the hart *roma. 10*
requirith the confeſſion of the mouth:
houbeit our popp the proteſtauntes thin
ke this nedes not. But yet Chriſte ſaith
he that is aſhamed of me that is of my
true religion & goſpell before this ſaith *marke, 8.*
leſſe generation, I wyl be aſhamed of
hym before the Angelles of god in hea
uen. Oh heauy ſentence.

24. We that toucherb pitche ſhal be de pꝛouerbe
ſiled ther with ſaier Salomō. And ſhal
not there bodies be ſomthyng ſmyred
with the fylthyneſſe of the maſſe that ho
neſt it with theyꝝ preſence.

25. If in chold lawe the touching of a *Agge. 11.*
carion deſpyled hym that touched it, at *Leuit. 11*
the leaſt ſoꝝ a dayes ſpace: In that ther
is noo caryon ſo ſynkyng in goddes
lyght as the Maſſe, let them that goer

D. 11.

10 y

The hurte of

so it how soener he be mynded knowe &
he is defiled so foule that all y holye wa-
ter in Rome, Parys, and London can-
nat purge hym ther from.

3. king, 18

26 Unto these our Popthe protestantes
I can not but saye as Helias sayd, how
long wil you halte on both knees: if god
be god solow him: if the Masse be god &
goddess ozdynaunce followe it.

iii. kings
xix.

27 When Helias lamented y all was
gone a straye but he, all were despyled to
Baal although in hart ther were many
hated baal as thei thought & wold haue co-
fessed if Jezabell had not bene. God said
he had left. 7000. which had not bow-
ed ther knee to Baal: he saith not which
in harte hate Baal: but which hath not
bowed ther knee to baall: of y outward
signe demonstratinge his seruantes.
And so now let vs not thinke good bro-
therne, any to be his true worshippers:
but suche as not onely in hart but also
in dede deteste the Masse.

roma. xvi.

.ii. Cor. 3,

2, Tim, 3

28 S. Paule willet h vs to seperat our
selues from such as teach other doctrin
and wll not consent to the sounde doc-
trine of our sauisur Jesus chyst. wher-
foze in that the Massers teache an other
doctrine the chyst oz his Apostles euer
taught, and by theyr Massinge departe
from the sounde doctryne of Jesus chyst

Herping masse

by goddes commaundemēt we must se-
parate our selues from them, as no part
of ch:istes catholike church, by agge thet
therof neuer so muche.

29 Peter wolde that we being an holte
people shulde be pure not in a peece but
in all our conuersion, & Paule wolde
that we shulde absteyne, ab omni specie
mala, from al appaunce of euil being
as light or Lanternes in the meddest of
a stoward generatiō and not darkenes
as y be. And how make this be: for south
by holding fast the woꝛde of god and fo-
lowing it, for so he teacheth there. Kede
the place.

1. Pet. 1, 2
1. Tessa. 5

Philp. 4

30 Azarias & his. ii. companions knew
they could not but displease god, if with
any owtwarde shewe they shulde haue
semed to allowe the Idol Nabugodono-
zer caused to be set vp, and therfore ha-
zarded the spet: which our Masse gospel-
lers will not doo, to altar and turne the
Quenes harte, as by theys. iiii. not obe-
ying Nabugodonozers precept, god tur-
ned his harte.

Daniel. 3.

31 The bodye shal not be partaker of y
sentence geuen to the soule in iudgemēt
of that wherof in this lyf it is not par-
taker with the spirite and soule. This
is Tertullians reason, liber: de resurr-

D. iiii.

rectione

**The Hurte of
conscience.**

32. If thynne eye be single and trewe
sayth in thynne harte, then all thy boode
and actions can not but be pure.

But if they be darke, it is a token thynne
eye and light with in thee to be darke-
nes. This argueth sayth to faint in the
which sile theyr bodies in beyng present
at the masse, for as it is impossible light
to be in an house and not to shewe it sel-
fe at the sylsters, doore, and wyndowes
of the same. So is it impossyble trewe
sayth of goddes gospell to be in the harte
of that man which commynge to masse
uttereth it not by some thing; wherby
men may perceyue the lyght of sayth
inwardlye in the bosome. And therfore
christians are called cownes sett vppon
Hylles: candelles vpon Bushell toppes
and comaunded that theyr lyght shoulde
shyne to fore men: which theis massing
gospellers allowe not, but thynke that
a man can carie sayth in the harte & not
utter it at the masse in worde or dede,
wher it is no moze possible, then a man
to carie fyre in his bosome, and not to
burne his clothes.

1. John, 1. 33. Our fellowshipe sayth. I. John. Is
with the father & with his sonne. Iesus
christ: he saith not with y masse which
in mere darkenes, and therfore to signe
spe

Veringe Masse

for the same, god hath suffered them to
shewe it by the lyght they must haue at
it. And further that theye that goe to it
wote not whyther they goo, nor what
they doo, our selowshyppe I saie is w
god & father and with his sonne Iesus
chryst. But yet so, that we must walke
in lyght so; else we lye and the truth is
not in vs.

But to make an ende of collectyng any
more reasons to proue & which all wyle
men see plainlye, namelie, that they gre
uously do offend which honeste wythe
they; presence goddes grettest enemye
vpon earth the masse, and doo not dys
proue & disallowe it not onelye in harte
but also in dede and worde openlye, so;
else openlye by they; presence they ho
nor it, the preist praying especiallye so;
all that be there present and as they as
firmely receyuyng so; all, & also turning
him selfe diuerse tymes to the congrega
tion with his boñs vobiscum the clarke
answering in the name of al, et cū spū
suo, and other responses, so that & stan
ders by, if they openlye dysproue it not,
are partakers wryth the preist of his ido
latrie, & false seruing of god, as Wandle l. C. 2. 10.
saith, thei which eate of & sacrifice are
partakers of & altare. they whiche are
at the Masse are partakers of the masse
that

Esay. 6.

The hurte of
the masse, that is Idolaters, false way-
shippers of gode, blasphemers of chryst
destroyers of his death, merites sacrifici-
ce, priesthod and kyngdome, destroyers
of the ministers of his gospel and sacra-
mentes, destroyers of faith, repentaunce
and all godlynes. Suma they are Anty-
chrystes, Antichrystes (I saye in booke,
though they seane ther harte to chryst)
but chryst and Antichryst can not dwell
to gether) and therfore yf they be ther
hold theyr tongue thei cannot but crye
on daie, be mihi quia facti, wo is me, be-
cause I held my tongue.

Ezeche

Oh that the latter ende of the .1. cor. 10
were well wayed namelye how that in
worshipping god contrarie to his word,
as y^e masters do, we haue fellowshipp
with his deuilles, then I trow his cro-
sacion wold take place, where he sayth,
see that you gyue none occasion of enill
to any man, but seke to please that waie
which maye helpe to the saluation of o-
thers, and not to y^e destructiō of others:
as all they doo, which being at masse
see theyr brethren take it for a goddes
seruice, it being a verie deuilles seruice,
laye a Pyllow & a Cushen vnder there
knees & elbowes to hold on stylle & so to
encrease goddes further vengeaunce as

Herling Masse.

in England in Englande wee doo. Oh
loꝛde be mercifull vnto vs, and forgyue
vs, open our eyes that we maye see thye
truth, and worke in our wylls that we
maye embrace, lone and haue lust to it to
knowe it, coꝛfesse it, and suffer gladlie losse
of freedes, name goods, & lyfe for it. Ame
Amen. Now let vs se how much the rea
sons of our popes the pꝛocessantes are
of force,

C For they saye that god is a spirite &
therfore in spirite to be serued, so that it
fozeeth not though þ bodye be at Masse
if the spirite serue god and be with him.

To this I answer, y though god be to be
serued in spirite: yet not alone in spiryte
but also in bodie & therfore Paul wil
leth vs to gloꝛifie god in both. and pray
eth also that god wold sanctifie & make
the body persit aswell as the spirite.

Whe our sauiour saith. Ihon. iiii. that
god is to be serued in the spiryte, a man
that marketh the text befoze and soloige
can not but se how þ our sauiour wolde
haue it opposed and set against the corpo
rall and exteriour seruire of god which
was vsed of both the Jewes and Sama
ritanes with our the spirite and beuities.

The Jewes seruices instituted of god
were boꝛde of the spirite and spirituell
exercisse

The Iuna
swer to þ
10. reson

made too
proue com
myng too
me the lana
full

1. Iohn, 4
1. Cor. vi.

1. The 5

God wold
Differ
God

The Purge of

exercise of faith in the promises & Desires, so greatly was religion corrupted and grosse ignorance increased. The Samaritanes seruices of god were not onely bope of the spirite but also of be-
rite, for they hadoe no worde of god for them. Therfoze saith our sanctoure that god must be worshipped in spirite & be-
rite, that is to saye, not in all eternall seruices but in such, as he hath appoin-
ted ones, or rather then wold appoynte (for y^e veritie of that figuratyue seruice was come) and not onely in this eter-
nallye, but also spirituallye with therer-
cyle of sayth in his worde and promises

Now then I pray you what haue they wone of this sentence: why do they not rather by seruing god in the spirite vnderstande the same to be required in his
exterio^r seruice, which else were hypo-
crysie, then by it exclud that which god wolde not haue excluded, I meane ther-
erio^r wo^rkes and exercises he hath com-
maunded, by this meanes take p^rechig
awate, vocall prayer thankesgiuing, o-
bedience to the Magistrates .tc. and all
exterio^r thynges and so they shal the wo-
ther selues Libertines: as though who-
dome, Murther, and all exterio^r euilles
were no euilles, for this can they do out-
wardly e

*what it doth
in spirit of
truth & faith*

*to be a
true
servant
in spirit*

*to be a
true
servant
in spirit*

Vering Masse

wardse, and yet ther spirite is still with
god what & yf any of theyr wyues were
taken in an other mannes bedde, thinke
be you they wolde be content with thys
excuse, that her harte was not ther tho-
ugh her bodye was in bedde: hence for-
wardes therfore lett them learne to put
to the spirite. This worde beritve also,
as our saviour doeth: o2 else they muste
be as muche blamed for takinge vpp to
sone, as the papistes ar for begynninge
to soone. for still they begyn at hoc est
corpus meum, wher they shuld begin at
accipite comedite, take and eate: o2 else
god is not bounde to kepe his promise
thys is my bodie because it is condic-
tional, requirynge our obedience of takig
and eating which thing maketh ageiste
the marte, yf men shuld knowe that hoc
est corpus meum were not true to anye o-
thers but to such as do in dede take and
eate the sacrament as he commaundeth
that is in faithfull remembrance howe
his bodie was broken for their synnes.
so I saye shuld they doo to h worship-
pyng of god in spiryte & veritye: and
the wold they bie this sentence nomore
to cloke with al their dissimulation and
hypocryse makynge menn to beleue
they

The papis-
tis begin
to soone
with hoc
est corpus
marke wel

For further
of this
26 spiritall
w^h 2^d art. 1st
on 1st

The burte of
as beleeue they serue god as they do wth
in hart, yet theis men do saye they detest
that kynde of seruing god. Thus much
foz the fyrst reason.

2. The.ii. reason is that it is no more
synne foz a man to be at masse, in bodye
so that in spirite he alowe it not, then it
was foz the prophetes, Chyiste and hys
Apostles to be at the Idolatrouse sacri-
fices in the Temple of Ierusalem wth y^e
preistes, busshoppes, Scribes and Pha-
risees. This is the secōde reaso, which
I wyl answer, when that they shall
proue eyther y^e prophettes eyther chyist
& his Apostles at any tyme to haue bene
present and comunicate wth the prestes
in any Sacrifice oꝝ Ceremonie whiche
was not accoꝝdinge to gods worde and
cōmaūdemēt, how be it to saye y^e truth
ther was neuer amonges the Jewes in
y^e temple of Ierusalem any such ydolatrie
as the masse.

The prophettes, chyist and the Apostles
came to the temple at Ierusalem & there
blessed suche sacramentes, Sacrifices and
Ceremonies as god had instituted, but
wher did god institute the masse: wher
alloweth he any seruice to be done in an
an vnknowne tonge: wher taught he
adoracion, eleuacion, reseruacion, and
such

Nothinge
in the mas
after gods
worde

Hetting masse.

suche horrible p:ophanaciō and gasping
on his sacrāentes: wher taught he pray
ing to; h̄ deade o; to h̄ deade, wher o; dey
ned this sacramēt to be eaten bp of one
lone: where is ther sacrifice of h̄ Masse
h̄ principallest thinge in h̄ masse, wher
I saie is it founded in goddes word: but
what go I about to reckon h̄ things in
h̄ Masse besides goddes word: in h̄ there
is no thing in it beyng placed and bled
as it is, but h̄ same is contrarie to gods
worde. euen as the holpe prayers in ec
orpsmes and con: aringes are ther pla
ced and bled not holie prayers, but hor
rible blasphemyes. So that the sacrifi
ces and ceremonies bled in the temple
at Ierusalem wher nothing lyke to our
masse, no; our masse lyke to the: but ra
ther lyke to those sacrifices which were
at Bethel and Dan. & in they; orchards
Groves, woddes, Hilles. &c. Theis Sa
crifices had a Hewe of goddes worde &
in facte and apparaunce, they were the
selfe same, which were in the temple at
Ierusalem. As in the temple they slewe
and offered Hammes, Lambes, Goates
Dren. &c. so did they in Dan, in Bethel
in ther groves, hilles. &c. But yet h̄ one
had godes word, and therfore they were
of them selues goddes seruice not with

standing

*God hee
at for
nought.*

*the Masse
and the
groves in
tholde law
were like*

*the masse
was the
same as
Bethel
for the
was
the same
as Bethel
was the
same as
Bethel*

ecobias. i.

The hurte of
preſſes concerning them, But ſhorben
had none of goddes worde and therfore
were Idolatrie and y people idolaters
wherefore all good people, in the crybes
of Iſrael came vp to Jeruſalem to the
ſacrifices there. and left. Bethel & Dan
to they? greet peryll as we rede of Tob
as. And ſo I praye god that manye may
here of our Engliſhe goſpellers, y they
wyl auenture they? lynes and goodes
rather then to come to Maſſe wherein
though ther be the piſſell goſpell ſacra
ment, ſome good prayes, giuing of tha
kes &c, yet in that the ſame be not after
goddes worde but after the imaginaciō
of man, all and euerye parte therof ys
leuened & ſoured with the little lompe,
naye: maſſie peece of leuen papyſtical or
Antichriſtian y is, is idolatrie to ſpeke
playne englyſhe: and who ſo cometh to
it be idolatres, how ſo euer hartes they
ſeme, yf outwardlye they make it not
known. And thus bicauſe this reaſon
is ſufficientlye answered, I wyl goo to
the thyng.

3. king, 5. } Naaman (ſaye they) was bydden of the
prophet to goe home in peace all ſhulds
be well, although he went in to the tem
ple of Kemmon to worſhippe in bodye,
his ſpirit and hart beinge all ſet on the
god

Hereyng Masse

god of Israell wheruppon they gather
that although the masse be euill yet it is
no offence to be at it in bodge, the spiryt
being absent with god.

For answer to this reason lett this
suffyce: first y this Naaman was but
an yonglyng in goddes relygion a lit.
hous byrde and therfore not to be con-
ferred with, unto vs Englyshe men in
this case which shulde be past mylke &
crowe now if a man haue respect either
to the tyme of our baptisme, of the pure
preachyng of the gospel whiche we haue
had. xl. or. vii. yeres. Agayn the syrians
to Naaman nowe were not so nere. as
wee be one to a nother, being Baptized
into one bodie besides this Naaman ac-
knowlegeyth his faulte to be synne & ther-
fore desyreth the prophet to praye to god
for the pardon of it, when he shuld com-
mitt it. but our men excuse theyr going
to masse, as a thing not fault: last of al
the prophet doth not excuse y faulte, ifo-
saeth not that it is no synne, but vade
in pace, go in peace: as though he might
saye, go this wayes, trust in god, he wil
teach the what to do, & guide the w hys
grace otherwise, than y arte aware of.
And suerlye it is not to be doubted but
godde dyd see, he knoweth full well

The Hurte of

full well how to pull out his people from the perill of temptation. We rede not that he went into the temple of Kemmō, as soon shall we fynde that god turned the harte of his master the kinge, alther from his Idolatrie, or from fantalleng Naama as he was wont. As soone that we fynde that Naama was strychtyned to obeye god more then man, as we shall fynde that Naaman went into Kemmons temple with the king. The prophet bydding hym go in peace downe some waye that god wolde preserve his servaunt from euill so that we maye perceyue this example of Naaman litle shadoweth the sacre of the pope the protestantes. Suerlye this is but one of Adams apions.

In those dayes the knowledge of god was nothing so much & manifest as it hath ben, for the chrystes comynge especiallye amongest the heathen for the good men amongest the israelites were but as chylde chylzen (so Paule calleth them) in comparison to that we christians in tyme of the newe testament shulde be. Chyldes age is past & mannis state is now come. Therefore god suffered many thynges with them, which he wyl not suffer with vs: eue as that father wyl beare many mo thynges at the handes of his sonne being a childe then

Galat .4.

1. Cor. xiii

Being Wale

then being at full growth: man's Bat. Daniel. iii.
Why rather do not we see before our
eyes Arias and his fellows which
wold not bowe their knees to Nabu-
donozers Image: why sett not we for
our example to followe the seven thou-
sande Israelites which wold not bowe
their knees to Baal: why doth not the
fact of Satharbias move us to lye for
gett us to looke on the example of pin-
man and her. di. sonnes: Wee shoulde
that the examples of one heathen preuaile
agaynst so many example of others: &
that in the old testament: what a shame
is this for us that be in the newe testa-
ment and in h last dayes of it. For I uere
lye the coming of our saviour wyl shewe
lye appere in glorie with innumerable
marryrs which courageously adventured
not goods, but lyfe, rather then they
wold be stained in soule or bodie, to our
shame and confusion if we playe h as
diceans, be come maye: maydes & sell
to please men.

3. king, 19
1. macha. 18
11. mach. 7,

Apocal. 3.
Galat. iiii

4. The fourth reason is that they
wyl praye to god at masse for those that
are deceyved therewith. And besides this
they wyl not knocke nor walde by their
hands at the exaction tyme, as cometh
men now; whereby men maye be some-
thing

C. i.

things

The hurte of
thyng moued, the lesse to set by þe masse.
And here they bring in the sample of
one Afferius which was at the doleful
sacrifice the Cesarians made, & by
his prayer there and then obtained their
conuerſion.

Answer here vnto þe ther prayer heer
is nothyng as a baleable it wanteth
these wynges, faith and loue to god &
loue to our neighbors. For wher is his
faith or loue to god that seeth his olone
god do; ribble dishonored, his good churche
robbed and spoyled, and yet dissembleth
as though he were honored, churche
were magnified: wher is his loue to
his bretheren, that seeth there soules mur-
dered, and they redde to drinke popson
as a preseruatue and yet he dissembleth
as though ther wer no perill: yea he will
drinke with them of the same cupp. &c.
shuld a man thinke thys mannis prayer
is hard of god.

If god thy master and lord be dishono-
red churche thy sauour and redeemer be
robbed, the simple people thy bretheren be
murdered (as in dede spiritually as theis
be doone in and by the masse) why dost
thou dissemble as though churche were
honored, god were serued, thy bretheren
were edified: Is not this popes dissimu-
lation

Hering Masse

lation, is not this lacke of love to god &
his glorie, is not this lacke of love to the
brethern and to there saluacion, and is
not this iniquitie: so: every thing is in-
quiste. But where iniquitie hath ease
itself in y^e hart there god will not receive
the prayer, how wyl he hear thy prayer
thou hypocrite, assembler with god
and man, masse gosseller.

But thou hepest still thye p^{re} & holdest
forth y^e bandes: as though none w^{er}
pared to but lyeve as knoch & holde up
thye bandes: as though all men at the
sacring tyme looke on thee what y^e onke
w^{er}, as though he w^{er} care no parte of
a pudding which eateth of both bandes
of it, but tasteth not of the myddell of it.
Is the holding up of y^e bandes so greave
a matter to you now: what I had thou-
ght this externall worke of behauiour
had byn nothyng if that the spirite had
bene right: Is the holding up of the bandes
at the sacring tyme more then y^e p^{re}sece
of thy bodye at all y^e booke masse: is ther
nothyng els a myle in the masse but the
sacrament of the sacrament: If y^e wold
all men shuld know that thou doest dis-
allowe it, why comest thou to it: what
loest y^e ther: doest not y^e go to y^e masse &

Ch.

the

The hurte of
the magistrate myght knowe that thou
art of his religion, a good obedient sub-
iect to & denel the lawes. Thus play
est thou wylie begile thy selfe. Tel me if
thy seruant shoulde goe with thyues to
robbe thy house with out gape laying
a; doing to the, woldst thou haue hym
excused? And doest thou thinke that god
wyl not be angry with y that goest to
thyues to robbe hym of his true seruice
& honore by the. Waller. Thy seruante
might haue an excuse to saye if he shoulde
haue reproued them for their facte and
denied to haue goon with them it could
not haue helpe, but cast hym away for
he had no helpe. But suche excuse haue
thou none for god can deliuer and helpe
the out of the handes of all thyne aduer-
saries. Heede the storye of Jeroboam, whe-
ther he was able to hurte the man of
god reprobating his facte: And god is the
same god now. The standing of the ill
pouge menn over Iherime the purposed
ydolatrye of Sabngodonosor. And sure
lye so wold it doo the wicked man with
be, yf as obedient subiectes wold
obeye god more then man. *claud ham*
As for the example of Asterius beinge a
sacrifice to ydolatrye and pspenge
ther, helpeth them nothing for as he o-
penlie

Pering malle.

penitence declared him selfe to dissolute
they? too late, which our masse gospeli-
ers do not. Is yd not be accustomed to
resorte thither as they do to the Masse,
but onely by the waye happened to be
there at that time. And the thing maye
be more appaunt 3 to all heere wryt-
the storie as I fynd it in Celsinus.

At Caesarea & hillory which the phariseans call Panneas at the foot of an hill named Panneas which is y head of y river of Iordane, there was a comen custom amonges the people of y place perche upon a certeyne solentpne daye to offer and make a sacrifice, the whiche sacrifice by the sleight of Satan suddenly after the slaughter of it, banished awaye: so that the people were perished it went up to heauen: the rope, they was no frait, tribute nor service of god thought they, and all the hoolle contrye. So the came to passe y this A Ferius came by the iudicery sacrifice tyme to be perceiving that all this was doon by y illusion of the dewill in bewitchinge of the peoples eyes: he in his harte lamenting the stroke and miserie, so th with the fell betwixt on his knees and lyft up by eyes and handes to heauen ward, and with the harte and voyce called upon the

Te-dipon
Aphind
miranlon
brad.

The Writ of

bleſſed name of the lord Jeſus chriſt, &
teares ſticklinge downe by his cheeres
space and beſought chriſt to haue mer-
cie vpon the poore people, and to deliuer
the from this their error. As ſone as he
prayed thus openeye before all the peo-
ple, beholde the ſe openen their eyes,
and ſo they ſawe their ſacrifice whiche
they thought had bene in heauen ſaled a-
mer the water there in al theiſt ſight ma-
neſſellie in herapon they auented there
faule, and neuer vied this ſuperſtition
anve more. Whiche god wrought by the
prayer of this one Aſterius, which you
ſee ſeruet nothinge to this purpoſe. I
purpoſe by goddes grace ſhortlie to put
ſome thinge forth of this Aſterius and
other martires and confeſſores of chri-
ſtes ſayth to comforte and confirme my
afflicted brethren and ſufferers. Nowe
wyl I goe to ther. b. reaſon. It is enough
ſaye theſe to beleue in
the hart and with our mouthes to confeſ-
ſe it to god. And therfore excepte a man
were a preacher he maie not reprove or
diſanul the maſſe, yet it is but a nebeles
ſcriptinge of god, to loſe al for haue; thus
reaſon they, but I wyl beſeſſe alſwer the.
For if you make no difference betwene
beleuing with the hart and confeſſinge
with the mouth, where the one that is

Roma. 2

Deryng Masse

Delect is spoken in respect of god which
 searcheth y hart, and looketh so; sayth
 Wrem. 5. and thother is spoken in res-
 pect of the churche o; men, as chailt say-
 eth, he that confesseth me befoze men. &c
 And this confession Paul putteth as a
 playne demonstration of faith in y hart.
 so that whersoener it be not, faith is not
 Therfoze this place bitterlie maketh a-
 gent yon. For by your silence at that
 horrible fool & enemie unto christe & his
 churche yon bitterlie holding your ton-
 gues declare poure saybles hartes. o;
 else confession in the mouth could not but
 burst out as light in a house canot but
 burst out, at y dooze & wyndowes of the
 same, to the sight of such as be with out.
 Secondelye though we be not al pub-
 like ministers and preacheurs of y gos-
 pell, yet we are all bysshopes one ouer
 an other, and called to preache out and
 shewe the vertues of hym that hath cal-
 led us in to his light, so that our due-
 ty to do as much as we can, that no ma-
 falle from y grace of god (except we will
 folloze Cain, & say who made me keeper
 of my brother) and whensoener occasi-
 on offered to set forth & shew y prayses of
 y lord & propous y which is euell as paul t,
 sayth argente potins, but after our voca-
 tion. And if y pphers did their due-
 ty to

we haue al
 care one o-
 uer an o-
 ther.

Heb, x, v
 Gene, iiii,
 1. Peter, ii
 Eph, v, 3

The Burte of

disallowe & reproue this masse, for shoul
dauz lesse rancle so to do. It wer enough
to declare that we allowe ther doctrine
but seing that the preachers are flenge
praters and the true spekers are put by
to preach to posses beinge companions.
Bokelisse paperles and with out pen &
ynke (so streitlye as they looked vnto) it
is y^e durie of euerye churistia after theys
vocatio. to disallowe all that he can not
obeye and do with good conscience.

math r. 16
marke, 8.
Luke. ix.
giiii. xvi.

Last of all, as concerning the losse of
lyfe, &c. I can noone other wylle answer
then with christes owne wordes: he
loueth father and mother better than he
is not worthy of me: yea he that forsaketh
not father and mother, wife and
children goodes and his owne selfe alio
can not be my discipyle, for he that will
go about to save his lyfe shal lose it: but
he that aduentureth, yea loseth his lyfe
for my sake the same shall fynde it eternallye.
One daye wylt we wylt we, we
must forsake all and perchaunce goe to
hevell: now if wylt we lyve for gods sake
we wylt do that which of necessite we
must do, we can not but be most certayne
to goe to god, not for y^e sufferinges sake
but for his mercie and promise sake. of
6. Their bi. resoi. is of charities offco.
knowledge maketh proud, but charitie

Warning Pasle:

adisteth: for if wee shulde not goe to
masse, we shuld offend þ simple. I answer
þ knowledg with our charitie is enpht
such had the Corinthians which abused
theyr knowledg in þ libertie of þ Gos-
pel to þ forgetwinding of manie a poore
conscience, for to þon chryst was crucifi-
ed as our masse gospellers puse by with
þ knowledg of the libertie of the gospel
in exterie things do, thinkinge that
they may go to masse and so lackenge
wherof they bragge, as take care with
ther owne reason for to backe charitie call
you that which not onely suffereþ: but
also helpeþ to purle þis blynde þorow
he shalnge into the pitt of perdition.
But surely the reasoning as thes I ha-
vinge sheweth þat to want knowledg
also. For that which is spoken of indif-
ferente thinges, they applye to thynges
bitwixe bittanfull. For the Masse is not
to be placed amonge thinges indiffe-
rent. But amonge the greateste evils for
one most horrible. God send them more
knowledg and charitie: & then I doubt
not but they will kepe the as to þons: ra-
ther than goe to masse.

1. Cor. 3:

For offending our breth: in not comig
to masse a man must put a difference be-
tween offences, some are taken, some are
not.

Offences
are either
given or
taken.

The Hurte of

gynē. The preacher that preacheth goddes
wordz reulge, offendes the wicked oꝝ ra-
ther the wicked takeh thereby offence, so
doth the father offend the chyld if he be
conetuable in geuynge, lyberallie to the
pooꝛe. But this offence cometh of þe wic-
kednes of þe euyl & is taken & not giuē.
The man y goeth to the Masse giveth
an offence occasioning others to do the
lyke, and wo be unto such. The man y
goeth not to masse, oꝝ if he goe thither
both rapone & publicly, this man y saie
getteth no offence, but the offence is ta-
ken, for he that followeth goodes wordz
so þat his wyll can neuer gyue offence.
But he that followeth his owne wyll oꝝ
reason, oꝝ the wyll & reason of any man
in religion oꝝ goddes scripture, the same
man giueth an offence and synneth vñ-
nablie. Go to therfore and see with thye
selfe in going to masse, whether y doest
it to do goddes will oꝝ thine owne, yf y
looke well on to the shal see it is not
goddes will but thine owne oꝝ the wyll
of others whom y woldest not displease
but now se what Paul saith, if I shold
please men, I wens not the seruante of
chryste. And what saith thy conscience
when thou prayest thy wyll be doone &
1. Cor. 10. doest the contrarie? Euerie man must
stodie to please his brother, but yet to

Gal. 2. 20.
1. Cor. 10.

Peringe spalle

diffinition: 230000 036.35.437.123 1007

But of these offences moche were to be
spoken agens the our gospellers whiche
haue given great offences in not relo-
ving to p̄ communion to receive it when
they myght. Also in cōfirminge comen
proper in neglecting preaching and ser-
mons, in abusing the p̄ libertie, in mes-
les, in church goodes. ec. 41. 2. 1. 4. 1. 5. 7

7. Where, wit reason they gather out of mat. 23.
christes wordes that not it which goeth
in to the mouth defyleth man, but that
which cometh forth of p̄ harte, And ther-
fore going to masse being but an eterna-
ll thinge, yf so be the harte allowe it
not, can not defile a man.

Our senours wordes do not exclude
our sours wordes and workes contrarie
to his lawes, but that they defyle man,
as our sours, & beir, & hordome. ec. al-
beit he is in dedespynge out of the harte
to beir to make the mater manifest. A
difference as before I have spoken ther-
shulde be put alwaies betwene thinges
indifferent and thinges unlaful. The
masse & goig to se to serve god ther by is
no indifferent thing. We shulde discern
gods creatures from mānes ignoraunce
in p̄ abuse of the wine is gods creature
Wherfore is māns error & p̄ abuse
of gods creature, the epistel goip̄ supp

The burte of
good praesers, &c. are goddes ordinales
but the masse is mānis ignoꝛaunce, and
horrible abusing of those holie thinges.
So sacrifice calues theye, &c. was godde
instructed, but to sacrifice in y^e groves,
woodes, at Bethel, Dan, &c. was mānis
extorpe and plaine idolatrie, as our
masse is, & the y^e ble it horrible idolatry
rs, so y^e this their reasoꝛ and this text ge
thered to reasonles if they bled it agaynst
shōw a pꝛescriptiō of meates as though
some were more holpe then some, some
bested vpon fridaye more then vpon
thursdaye, &c. then bled they a righte
pꝛow lette to see their. 8th. reason.

8 It is Anabaptistickall saye they to abste
yne from the ministerie and temple, be
cause of others mennis faulces, rather
men shoulde pꝛone and reye them selues
then others. The pꝛiests lines by the pu
pilles error can not burde be if wee in
fact confer not to their custō, slowe it.
This reason is y^e 15th reason. For the mi
nisterie of goddes worde and the masse
are two thinges, the one direct repꝛesent
to the other and bestoꝛes the one of y^e
other, he doth wretchedlye to bide with y^e
Anabaptistes or Donatistes to pꝛine y^e
the faulte of y^e minister or people shoulde
empaire th: its ministerie by sacramē
tarye.

Praying masse.

tes and þe vertue and efficacy thereof
himwardes. In bising goddes ordinau
ces let vs trie our selves and neighbours.
But say what ordinance of god cal you
the masse who taught to praye publicke
lye in an unknowne tongue to be taught
chaires supper to be a private supper
but of this looke more before. Now will
I dispatch their .iij. and .x. reasons.
p. 10. Because god beholdeth the harte
and not þe outwarde apperance. 1. re. 12
because the eyes of god looke for faith.
Jeremt. 10. Because the beastes of goddes
churche is with in. psal. 116. Therefore þe
outward deede of going to masse forreith
not, if so be inwardlie it be not appoyed.
To this I answer þe indeede it is true
god looketh on the harte but yet so that
he beholdeth the woordes and woordes also
which his eyes looke on. Iacob. 15. as
in that he casteth his eyes on mennys
torres also psal. And therefore the scrip
ture sayeth that godd will iudge after
our woordes and sayings 1. re. 24
and 12. of the woordes then shall be iudged
Iacob. 24. And is therefore conclude not as
they gather. But rather reach to goddes
promission which wee must not meddle
with alone. For we must knowe the way
by the fruites the which frutes is at any
time

The hurte of

Some they deceyue vs, yet god can they
never deceyue, for he knoweth þe hurte,
he knoweth þe farr and whether þe fountaine
springe thereof or no. yea this sentence
well wayed doth geue vs occasion to let
the poppish church to be no church in
goddes sight, as doith the sentence they
alledge for theye renthe reasons of the
betwixt of the kynnges daughter, that
is the church wylde in. For if we be
holde the face of the poppish church in
respect of chrystes true church whose
betwixt in dede is al inward being reple-
nished with the spirite of chryst and the
frutes of þe same, outwardly being but
symple, for the wyl adde nothinge to
chrystes commandementes in goddes
seruice and religion, otherwylse then for
others sake if I saye we beholde the face
of the poppish church, loyd howe seglyf
seith & gorgouse it is in comparisn of chry-
stes true church which is beformed in
theis dayes, but by the word of god true-
lye preachyd, the sacramentes purely
witnessed, and some discipline nothing
so much as hath bene, might be, & shoul-
be, where as the poppish church wantes
nothing to set hir selfe forth as the true
as he that considereth þe person of Ihesu
criste in his church. **Canoniall**

Vering Matte

Cardinales, Legates, Archbischoppes
bischoppes, suffraganes, Abbotes, Prie-
ores, Deanes, Prebendarres, archdea-
cons, Canons, Monkes, Friers, Her-
mits, Vicars, Parsonages, Masse
priests, Donnes, Sisters, nonces, Dea-
cones, subdeacons, &c. and a thousande
more the poore ryches, honors, promo-
tions, landes, houses, fare, service (as sing-
ing, sayeng, ringing, playeng, senling
&c. Truymentes (Crosses, Chalyces, re-
lyques, Jewels, Balsams, copes, cruets
vestimētes, Bookes, Belles, candelles
&c. He I saye that considereth this thin-
ging, Eliab had bene he whom god had
chosen, Thynke this to be the catholi-
church and spouse of chryst. But this fi-
gure saith the bewtie of goddes para-
mour is within: and therfore this maye
be interpreted to be the rose colozed who-
re. I haue speked of in the Apocalipse.
For whome her ministers watch night
& daye, how to maintaine theyr mystris
& who-
re, madame with indowinge her
wth the riches, power, and pleasures of
earth: where as the ministers of chryst
true church watche and labour bothe
to enriche and bewtifie goddes people
wth Heauenlye ryches, euen wth the
knowledge of god and hys chryste

The hurt of

And therfore they vse daylye preaching
and publike prayeing, and bling the sa-
crament so as maye edifie.

They bryng men to repentance & to begi-
n a new life, they wold haue men to hope
by theyr treasures in heauen. &c. And
this gaffe they wold lythely not. But
murmureth at the ministers, contempe-
meth the, villeteth them that for poverte
and lyuings sake the myght speake to
please, as experience hath taught here
in Englad. But to make an ende of this
matter I wold wythe that they whiche
vse suche sentences as they be to hyde
theyr manifest ydolatrie and fornication
at y masse wold know that theyr spoule
is gelyoune and wyl aswell be angrie
with them whozing so in their bodyes,
as they wold be, yf ther woties were ta-
ken in bodelye sote wyl the others, wold
they take this excuse yf the wyfe shulde
saye: forloun husbande this is no mat-
ter for I promise you no bodye, but you
alone hath myne harte. &c. God for hye
mercies sake in charyte open our eyes &
hartes to se know & love his wyl, & wee
maye serue hym there after: God power
into our hartes the sente of charytes for-
me sacrifice made for our synnes in bys
stone persone and by his stone selfe.

And thus saye we to the world.

Hering masse.

Wherlype we canot but earnestlype
test this masse whiche is moſte enemye
there agaynſte, and that not onnelpe in
ſpirite inwardlye, but alſo in bodie out
wardlye: euen as all honeſt women can
not but be ſore grieved in harte oꝝ bodie
lye acte to departe ſrome there huſbands.
The gretter loue in harte the wyfe
hath to her huſband, the moze pure wyll
her bodie be kepte from the fellowſhippe
of others. And ſo it goeth with vs heres
inlett vs therfoze praye god to engraft
his loue in our hartes and then vndoob-
tayne we wyll neither do noꝝ ſaye eny-
thing that ſhall diſpleaſe hym.

Let his worde be the lanterne vnto our
feet none other waye ſo go then we ſhal
ſee it giue lyght before vs. Let his word
ſolue and remayne in our hartes, that
it maye be as a leben in vs to chaunge
¶ And of all our wordes and workes to
be thereafter. Let vs hyde goddes wordes
in our hartes that we ſpynne not. Let vs
keepe our feete from all eny wayes that
we maye kepe goddes lawes & teſtimon-
ies. And here I wyll write an diſcoꝝpe
not vnſitt foꝝ this purpoſe as I thinke.

Eber was in ¶ time of Sapoꝝes King
of Perſia which cruellie perſecuted the
Chriſtians a certayne Archbiſhoppe

psal. cxi.

math. xiii.

psal. cxix.

R. I.

THE END OF THE FIRST MASS OF HERING

The burte of

Helenebys & Crisophon called Symon
which was called before y^e king other so
tymes, but at the last bound like a chiefe
for christes gospels sake howbeit all
preuailed nothing: constant he was in
woorde and countenance to the comfort
of all the christians. On a daye coming
from the kyng of whom he was accompa-
nyed & thretened, if he wolde not worshippe
the sonne and make a knee to it as god
but in vaine as I sayed it fortuneth that
one Alazarides an ancient officer in y^e
kynge's court & crowne great Master of
his household late in the court gates as
Simeon came by which Simeon so long
as this Alazarides did see coming forth
with heaule and did reverence. But
Simeon knowinge that he had wor-
shipped the Sonne for feare of y^e kyng,
wold not looke at him, but seemed to con-
tempte & despise him. This gaue when
Alazarides perceyued so perced his hea-
te, that he began to pull a sonder his clo-
thes and to rende his garments, with
weeping eyes, crying out and alas that
euer he had so offended god as in bo-
die to bow to the sonne for (saith he) here
in I have denyed god, although I dyde
it against my wyl. And how sore is god
displeased with me whē myn old father
and frende Simeon his deare seruaunt
will not speke o; la; to wardes me.

Vering masse.

Looke towarde me. I maye by the ser-
uantes countenaunce perceyue y^e ma-
sters mynde. ec. on this soze this Al-
fardes lamented. Now (y^e) it cam thoz-
te to the kinges care and the soze was
he sent for and demaunded the cause of
his mourning. And he out of hand tolde
him the cause to be his unwilling bow-
ing to the Doune, bt it (oh kyng) (saich
he) I haue denied god & therfore becau-
se he wyl denye them that denye him I
haue no lytle cause to compleyne & mo-
re. w^o vnto me (y^e) he) so; I haue played
the traytor to christe, & haue dissembled
w^{ith} the my leige lord. No peth there-
fore is sufficient for the lesse of my fan-
tes. ec. when the king herd this it went
to his stomake for he loned. Alfardes
who had ben to him & his father a faith-
full seruant & officer. howbett the ma-
lice of sathan moued hym to cause this
man to be put to deach. when he sawe y^e
by no meanes he wolde alter his mynde
to wo;shippe w^{ith} the boote, the sonne
yet in this point he seemed to grately
hym, for Alfardes desired th^{at} y^e can-
se of his deach might be published to be
as it was, this I aske (saich he) for gna-
don and recompense of my true seruice
to the and thy father, Marie g^o the king
thou shalt haue it thinkinge therbye y^e

The parte of

When the christians shuld knowe, how
he wold not spare his cheefest seruances
for religion it wolde make them moze a
frayde & soner to consent vnto hym: but
so soone as it was published and Alsa-
zardes put to death, lord how it comforted
not onely Simeon then being in pri-
son, but also all the christians.

This historie I wishe were marked as
well of vs as our Popishe Gospellers
whiche haue no more to saye for the then
Alazarde had, for his parte was with
god, how so euer he framed his booke &
therfore (saith he) that vniuersallye be
bownd to y^e sonne we shuld behaue our
selues as angelic agents & suche brethren
as Simeon did & then they y^e soner wolde
playe Alazarde parte which chlag no
inueruile though they do not, so longe
as we rocke them a slepe by regarding
them & ther companayes, as vailye we
do, and so are partakers of there euill &
at the length shall feele of their smarte.
God guyde vs all with his holie spirite
as his childezen for evermoze. Amen.

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